Israel and Judah made One Kingdom:

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A

SERMON

Preach'd *May* the First, 1707.

BEING

The Day appointed

FOR

PUBLICK THANKSGIVING

UPON THE

UNION

OF

ENGLAND and *SCOTLAND*,

Commencing on that Day.

By JOSH. OLDFIELD.

Behold, how Good and Pleasant it is, for Brethren to dwell together in Unity. Psal. CXXXIII. I.

LONDON,

Printed for T. Parkhurst, at the Bible and Three Crowns *Cheapside*; J. Robinson, at the Golden-Lyon in St. *Paul's Church-Yard*; and J. Lawrence, at the Angel in the *Poultrey*.

ANNO SALUTIS HUMANÆ M.DCC.VII,
UNIONIS BRITANNICÆ I.

A SERMON

Preach'd May the First, 1707

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LONDON.

ANNO SALUTIS HUMANÆ M DCC VII.
UNIONIS SEPT. UNDE I.

A *Thanksgiving* SERMON upon the *Union* of *England* and *Scotland*.

EZEKIEL XXXVII. ver. 22.

And I will make of them one Nation in the Land upon the Mountains of Israel, and one King shall be King to them all: And they shall be no more two Nations, neither shall they be divided into two Kingdoms any more at all.

THE separate State of *Israel* and *Judah* had long made them grievous to each other; *Ephraim* had envy'd *Judah*, and *Judah* had vexed *Ephraim*, as is intimated, *Isa.* 11. 13. Of this many sad Instances may be seen in the Books of *Kings* and *Chronicles*.

'Tis certain that anciently, before there was any sort of Union between the Northern and Southern parts of *GREAT BRITAIN*, the *Picts* were sometimes troublesome Neighbours to this part of the Island: But God has been graciously pleas'd, long since, to join us under one Civil Head; and now has brought us to be more closely united to each other in one and the same Body. In the Context preceding, in divers Chapters, there are a number of great and glorious Promises to the People of *Israel*; and they are all in a manner summ'd up, or however Crown'd and Completed, in that singular Blessing of Union mention'd in the Text, without which it should seem the rest would have been still imperfect.

If it should be ask'd, how was this Promise and Prophesie made good? I may Answer, *first*, That it is not altogether certain, whether yet it has receiv'd its entire Accomplishment; whether there may not be still a farther and more perfect fulfilling; this some have expected in a Litteral Sense, and most are hoping for it, in a Spiritual way, by the higher Advancement of our Saviour's Kingdom. This I shall not however insist upon; but leave what may be future to Time, the slow, but sure Interpreter of Prophesie.

But, *Secondly*, It is certain, that a conſiderable part of the Ten Tribes return'd from Captivity, as well as the Two; and a Learned Author has undertaken to ſhew, in a Treatiſe, which bears the Title of *Naphtali*, that the main Body of the Ten Tribes were indeed brought back to their own Land: Now 'tis plain, that upon their Reſtauration, *Iſrael* and *Judah* ſtood no more divided, but were one Nation, while they continued a Nation at all, and had one Government while they remain'd a People.

But it muſt be added, *Thirdly*, that, according to the general Apprehenſion of Expoſitors, the Text before us, together with many like Prophetick Paſſages, has a Myſtical Import as well as Literal; and that the Thing which is ultimately and chiefly deſign'd by the Holy Spirit has relation to the Kingdom of the Meſſiah; under which *Ephraim* and *Judah* were to be one People, not only amongſt themſelves, but both of them together with the *Gentiles*, who, thro' Chriſt were to be made one with the Believing *Jews*, as is expreſly obſerv'd, Epheſ. 2. 13, 14. *But now in Chriſt Jeſus, ye who ſometimes were far off, are made nigh by the Blood of Chriſt: For he is our Peace, who hath made both one, and hath broken down the middle wall of Partition between us*, &c. Thus the Diſtinction of *Jews* and *Gentiles* has been, in ſome good Meaſure, happily loſt in the common Appellation of *Chriſtians*, and the ancient Enmity bury'd thro' a Spirit and Temper agreeable to the Name.

Accordingly God has farther declar'd, *ver.* 24, of *Ez.* 37. that *David* his Servant ſhould be the one King over them; which cannot be reaſonably underſtood of him, who was the Type, but of Chriſt the Antitype; and alſo that he would make an everlaſting Covenant with them, *ver.* 26. These with other Conſiderations, which might be added, ſeem to put the matter out of Doubt, that there is indeed a Spiritual Deſign and Import of this Text, tho' it is not to be queſtioned but it has an Eye to their Return from *Babylon*, and becoming viſibly one People under one Government, which was to ſhadow out and repreſent a far Nobler and Happier Union, and to be indeed an Earneſt of it, and Preparative to it. Whether there ſhall be any literal Accompliſhment more fully and plainly anſwering, than yet has been, to what is ſaid *ver.* 25. and elſewhere about their dwelling in the Land wherein their Fathers dwelt, I ſhall not undertake to determine: But we may however, ſafely make this Obſervation for our preſent Purpoſe:

It has been prophely'd of Iſrael and Judah, as a mighty Bleſſing and Happineſs to them both, that in their own Land they ſhould be unalterably embody'd into one Nation, under one Prince, and Government.

The

That People in the Condition wherein they ſtood at this me divided, having, as it were, the Fleſh and Sinews whol- ſever'd from the Bones, were fitly reſembled by thoſe ones, of which we read in the beginning of this Chapter, at *there were very many* expos'd *in the open Valley, and lo, they ere very dry.* ver. 2. But they were repreſented in the Viſion, *coming together, Bone to his Bone*; yea to have Sinews with eſh come upon them; to be cover'd with Skin; as alſo, af- r ſome time and the uſe of farther Means, to be animated d inſpir'd with Vital Breath. All this is expreſly apply'd the whole Houſe of *Iſrael*, ver. 11, &c. After ſo wonder- l an Inſtance of the Power and Goodneſs of God, what ore could now have been expected? But behold a yet far- er Advance; The Ten Tribes were not only to be thus re- ver'd, but alſo to be incorporated with the other Tribes of *ael*: And this is repreſented under the Type of two Sticks ade one, *ver.* 15, 16, &c. There are indeed afterwards her, and thoſe yet higher, Expreſſions of the Kindneſs of od to this People, *ver.* 23——28; but they ſeem to be all her imply'd in the Union it ſelf, or to be concomitant to it, conſequent upon it.

I would here briefly ſpeak ſomewhat of the Author of this nion, and the two diſtinct Bodies united; alſo of the Na- re of the Union, and a little more fully of the Benefits and eſſings involved in it, or accruing by it, and ſo conclude ith ſome Application.

I. As to the Author of the Union in my Text; *I*, ſays the ord God, *will make them one Nation*, ver. 21, 22: 'Tis od himſelf, and that as he is in Chriſt; for this is a Pro- eſie relating, as we have obſerv'd, to our Saviour. To ioin is more commonly the Work of the great *Apollyon*, d of his Agents, who are wont to divide, that they may ore eaſily deſtroy: But the Goodneſs of God inclines him employ his Wiſdom and Power for the joining of his reaſo- ble Creatures to Himſelf, and to each other; and for this rpoſe *God is in Chriſt reconciling the World unto himſelf*, who alſo the moſt eminent and Stable Center of Union amongſt en. It has been the great Deſign of God, *that in the Diſ- ſation of the fulneſs of Times he might gather together in one things in Chriſt, both which are in Heaven, and which are Earth.* Eph. 1. 10. It requires indeed no leſs than a Di- e Influence to bring the differing Inclinations of Men hap- y to comport with each other; and whilſt they ſeem to have h divided and dividing Intereſts, to make them rightly to cern and to eſpouſe thoſe common Concernments, which y be of force ſufficient to Unite them.

II. As to the Parties here united I shall say but little, and will industriously abstain from appropriating the Names and Characters belonging to *Israel* and *Judah*, with reference to the present Occasion: I intend not to say, which of the two Nations, now made one, might be most fitly resembled to *Judah*, and which to *Israel*, and shall also avoid, whatsoever might cast Reflection upon the one or other part of *Great Britain*. But,

1. In the Case before us, there were on both sides a People professing true Religion, owning one and the same true God, however they had join'd others with him, or pretended sometimes to Worship him by Images, or together with their Idols. And it is very observable that they were to be, at the time referred to by the Prophesie, purg'd from their grosser Idolatry, for the Captivity was effectually to cure them of that Sin. Certain it is, they were a People separated from the rest of the World unto God. And,

2. Both parts of them were inclos'd within the Covenant of Peculiarity, and had singular Priviledges. God had not given to either of them a Bill of Divorce, or quite cast them off, *Isai.* 50. 1. Yea he owns himself, notwithstanding their treacherous Dealing, still Married unto them. *Jer.* 3. 12, 13, 14. The Proclamation there is order'd towards the North, and the Prophet was to say, return thou Backsliding *Israel*, tho' they were then gone into Captivity; God was their Civil as well as Spiritual Head and Husband. It may be said of *Great Britain*, that we have been happily separated long since from the World about us, and in more Senses than one have answer'd that Character,

Et Penitus toto divisos orbe Britannos.

Not only divided by a Fence of Water, which also serves to supply us richly from abroad, but also encircled within the Arms of Special Providence, and enclos'd within a peculiar Covenant. We have been brought as out of *Egypt*, first, and since out of Mystical *Babylon*. We seem to have had our Name sometime from the marks of our Idolatry and Superstition, so some give an Account of Britains, as a painted People: And it is certain that the Picts had their name from the Images of Idols, &c. painted on their Skin.

3. It must be observ'd, that *Israel* and *Judah* had, more or less on both sides, corrupted their Way, and provoked God to Jealousie with their Idols, Images, and high Places. The Corruption had spread far and wide, and the Disease was become, in a manner, Epidemical; so that there was scarce a Man to be found, that did execute Judgment and Justice, and sought the Truth, *Jer.* 5. 1, &c. They had been divers

ways troublesome and injurious to each other. But I am unwilling to proceed farther, in this kind, even as to the Pattern before us, much more to go upon drawing the Parallel, which I would leave in Private, as far as may be, rather than expose to the Publick: Praying and Hoping, the happy Union of this Day may be of some Use towards the burying past Miscarriages, and bringing us on all hands to a better Spirit and Behaviour; and blessed be God that we may accomodate the next Remark, which is the last I shall make under this Head.

4. There was a *Remnant*, at least, in *Israel* and *Judah*, according to the *Election of Grace*; There was a kind of Tenth, Gods part, of that People; as long after there were a few Names, even in *Sardis*, and good things remaining still amongst them, tho' weak and ready to die. The Prophet sometime thought himself to be left all alone, the only Worshipper of the true God; but, says God to him, 1 Kings 19. 18. *I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth, which hath not kissed him*: And whatever Corruption there was of the Ten Tribes, *Judah* seems to have continued for the main in a much better State, according to what we find in Hos. 11. 12. *Ephraim compasseth me about with lies, and the House of Israel with deceit, but Judah yet ruleth with God, and is faithful with the Saints*, having, it seems, a prevailing Interest in Heaven, and a right Mind towards those, who were the Excellent of the Earth.

III. As to the Nature of the Union betwixt *Israel* and *Judah*,

1. It was to be more than barely *Federal*, it was to be an *Incorporating Union*: They were to become one Nation, to have one Common Name, together with a Common Interest, Civil Priviledges in Common, Councils joining together, and forming united Counsels for the Common Good; They were to advise with each other, to determine Matters together, and act by Common Consent. It might seem as to *Great Britain*, that we have been already long United; since we have had for more than a Century the same Head and Sovereign, but when we come to look more narrowly into the Matter, we shall find, that we have still been separate Bodies: And there is a very considerable difference between being one Kingdom, and two distinct ones, tho' under one Prince: This may farther appear in what will be said upon the next Remark.

2. As *Israel* and *Judah* were to be one Nation, so one King was to be King to them all: There is a very important

difference betwixt having one Person to be King over them all, and one King to be so: 'Tis possible the same Person may be in effect two several Princes or Sovereigns, and obliged to act differing, yea if it were possible, contrary Parts; as, to wage War with one Hand, and yet to hold a peaceful Correspondence, with the other.

And nothing is plainer than that the King or Queen of *England* and *Scotland*, as they stood divided, might be oblig'd to War and Peace at the same time, and in reference to the same Nation, tho' in differing respects; for while there were distinct Parliaments in the two Kingdoms, it was very possible that one might concur and agree to a War, while the other stood determin'd to maintain Peace, and carry on Traffick. Our late King *William*, of blessed Memory, found some difficulty to manage the differing Parts, to which he stood oblig'd, by reason of our being two distinct Nations, and it was hard to please the one without giving Offence or Umbrage to the other; even as hard as it was for *Jacob* to bestow his hands upon *Manasseh* and *Ephraim*, so as not to disoblige either the one, or the other; whilst he could give his right Hand only to one, and none but his left to the other, *Gen.* 48. 13, 14, 17, 18. But there is yet somewhat farther belonging to the Union in our Text: For,

3. There was to be one and the same Succession of Princes, since they were to be no more two Nations, neither to be divided into two Kingdoms any more at all. This Happiness also we have in the present Union; and may hope to continue, as now we are, one People, under one and the same Prince, even to succeeding Generations, under a Protestant Government, when we might have been broken to pieces and dash'd against each other under distinct Monarchs of adverse and opposite Principles and Interests. But we shall farther observe the Advantages of this Union under the next General Head. And now,

IV. As to the Benefits and Blessings of the Union here express'd, I shall chiefly observe them from the Text and Context, tho' it may be with some farther Remarks from other Scriptures: And

1. Here was Honour and Advancement attending the Happy Union: 'Tis certainly some reflection upon those of the same House, of the same Country, and Island, and under the same Prince too, if they cannot yet more nearly unite and be more entirely one; seeing it is their Honour to be so. We read in the Text of their being one upon the Mountains of *Israel*, as a Conspicuous Pattern of Union to the World about them; so set on a Hill, as that they could not be hid

but must be beheld with Admiration by other States and Kingdoms. *Behold*, says the Psalmist, *Psal.* 133. 1. *How good and pleasant a thing it is for Brethren to dwell together in Unity*: 'Tis indeed a sight worthy to be beheld. Of Primitive Christians it was sometime said with Wonder, Behold how they love one another! And well it might, when none of them wou'd say, that *Ought he possess'd was his own; but they had all things common*; and there was not any among them, that lacked, *Acts* 32, 34. *GREAT BRITAIN* not only carries a greater Sound but a better Sense with it too, than *England* and *Scotland*; since it imports that we are one People, and have all things in some Respect Common.

2. There is Pleasure and Satisfaction belonging to such an Union. The Mountains of *Israel* wou'd on this occasion have a more delightful Prospect all around. A broken Limb must needs be Painful; and the setting of Bones disjointed must bring them into an Easier State. *Behold how good and PLEASANT a thing it is for Brethren to dwell together in Unity! It is like the precious Ointment on the Head, that ran down*, &c. That Ointment was a Compound of most Odoriferous and pleasant Ingredients, *Exod.* 30. 23, 24. and such as there was none like it, for they were forbid to make any like, *v.* 31, 32, 33. It is certain there is nothing so Pleasant as Love and Concord in this World; nor could Heaven it self be Heaven without it.

3. There is Safety and Security in this Union: The mention here made of the Mountains of *Israel* might perhaps be design'd to intimate this; however nothing is plainer from the thing it self, than that Union is the Strength of a People, who are easily destroy'd, if but once effectually divided. Our Union must therefore be a mighty Safeguard and Defence against open Insults from our Enemies, who are like to be discourag'd, when they consider us as so entirely One. The two parts of this Island have each been highly fam'd for a Brave and Warlike People, but were they, as *Midian* sometime, set against each other, broken in Counsel and Judgment among themselves, they would be so much the easier Prey to common Enemies; when as *Great Britain*, thus united, becomes in a sort impregnable to all their combined Force. Again, our Union must be a good Security against treacherous Practises as well as open Violence; We may hope the Back-Door of Destruction is now Shut, as well as the more Visible Way of Entrance. And farther, there is less Danger of Infractions to be made upon our happy and agreeable Constitution, when all are brought to share the Benefits thereof in Common. And being thus con-

conjoin'd we shall not be so much tempted to Undermine or Circumvent each other, whilst the Ecclesiastical Settlements are on both hands fundamentally secur'd in this Union, and the Civil Government establish'd upon a common and equal Bottom.

4. Such an Union carries in it, or infers, the quiet Enjoyment and probable Advance of Interests and Possessions. *Israel* and *Judah* were to be made one Nation not in a Forreign Land but in their own: and as it would be a mighty Accession to the Happiness of their Union, so *this* would be no less a Security to *that*, for they might more certainly and easily continue the Enjoyment of their Country. The Mountains of *Israel* and *Judah*, thus united together, would afford hidden Treasure and unknown Encrease of Trade and Substance; so that *Joseph* should not fall short as to that part of the Blessing, *Deut.* 33. 15, Even the chief things of the ancient Mountains, and the precious things of the lasting Hills. Some are ready to think that Trade divided must be thereby diminished; but more Prudent and Intelligent Persons seem to be of a far different mind; more Hands at work, and so encourag'd as by the present Union, must tend to a greater Improvement; and ways might easily be found for employing yet more Hands to common Advantage without Publick or Private Inconvenience.

5. This Union must undoubtedly give them a superiour Influence upon all about them; as Mountains do overlook and command the Plains that ly under them: And the Influence was like to be beneficent, and of real Advantage to others, agreeably to *Psal.* 133. 3, *Even as the Dew of Hermon, and as that which descended upon the Mountains of Zion.* The Blessing of this Union was to spread and diffuse it self abroad. 'Tis my earnest Prayer and Hope *Great Britain* thus United may be still a greater Blessing to the rest of *Europe*, and more distant Parts of the World; that so we may ever maintain that glorious Character, which has been justly given of it, that this Charitable Island

Wins but to Save, and Conquers to set Free;

A far nobler thing, and which must give it a greater Renown than the enslaving Triumphs of the great and mighty Conquerors; and if we shall *so* use the Successes We have had, and those We may farther enjoy by means of our United Influence, We shall then be a singular blessing, and no ways burthensome or grievous to those about us, and may expect the farther Advantages which yet remain to be observed. As that

6. There was to be upon the Union of *Israel* and *Judah*, a special Blessing of God; that, *which he has commanded*

upon

upon the Mountains of Zion, even Life for evermore, Pſal. 133. 3. Good will amongſt Men is ſure to be attended with the Good Will of God: How pleaſing is it to Parents that the Brethren ſprung from them ſhou'd dwell together in Unity; and the more they love one another, the more they muſt needs be beloved by their Parents. Union ſeems to proceed from ſomewhat of Affection preceding, and ſhould in reaſon cheriſh and promote it: It muſt certainly be from ſomething Faulty in us, if being drawn into a nearer Converſe with each other we engage not one another to a farther mutual Affection. 'Tis true indeed thoſe that are Inſincere and unfaithful the more they know of each other, muſt love one another ſo much the leſs; but when there is Integrity, tho' with great Imperfections, ſuch muſt love the better, as they come to know one another the better.

7. There was to be conſequent to, and attending upon the Union of *Iſrael* and *Judah*, not only Peace, but greater Purity; as *v.* 23. *Neither ſhall they defile themſelves any more with their Idols, nor with their deteſtable things*, &c. and tho' as a ſeperate People they had each their ſeveral Deficiencies and Evil Inclinations, yet they might poſſibly be of uſe to rectify ſomewhat in each other; and they might alſo be capable of *imparting* each of them to other *ſome ſpiritual Gift*, and of *provoking each other to Love and to good Works*: They might by Converſing freely together get more of that *Wiſdom from above, which is firſt Pure, then Peaceable*, &c. *Jam.* 3. 17. Upon the whole,

8. They were to have more of God's preſence in his Church, being ſo united. 'Tis certain when God's People *live in Peace, the God of Love and Peace will be with them* in a ſingular manner, 2 Cor. 13. 11. God will ſave them, and cleanſe them; they ſhall be his People, and he will be their God; he will make a Covenant of Peace with them, even an Everlaſting Covenant; and will ſet his Sanctuary in the midſt of them; finally he will afford them ſo remarkable a Preſence that the World about them cannot but take notice of it; and the Heathen ſhall know (ſays God) that I the Lord do Sanctifie *Iſrael*, when my Sanctuary ſhall be in the midſt of them for evermore: As may be ſeen more at large in ſeveral Verſes following the Text, *viz.* 23. 26, 27, 29. God will then *be as the Dew to Iſrael*, ſo that *he ſhall grow as the Lillie, and caſt forth his Roots as Lebanon; his Branches ſhall ſpread, and his Beauty ſhall be as the Olive-Tree, and his ſmell as Lebanon. They that dwell under his ſhadow ſhall return, they ſhall revive as the Corn and grow as the Vine*, Hoſ. 14. 5, 6, 7. Such a Preſence God will afford, and to ſuch bleſſed

Purpoſes

Purpoſes and Effects, to his united People, who are happily agreed in ſubſtance, tho' there may remain ſome ſhadows of Difference; which are indeed but ſhadows whilſt the Common Head Chriſt Jeſus is truly held; and that they ſtand faſt in one Spirit, with one Mind ſtriving together for the Faith of the Goſpel; and having God thus with them are in nothing terrified by their Adverſaries, which is to them an evident Token of Perdition; but to united *Iſrael* a Mark of Salvation, and that of God; For if the Civil Incorporation ſhall be advanc'd into that Spiritual Union, which is between Chriſt and Believers, they ſhall then be built up together as an Habitation of God, thro' the Spirit; till they happily find that Mercy is indeed built up for ever, and the Faithfulneſs of God eſtabliſhed with them in the Heavenly Happineſs and Glory. May this be the Procedure and Iſſue of the National Union in which we are this Day rejoycing, and ſhall ſee it crown'd with everlaſting Joy and Triumph, if it ſhall ſo be anſwer'd and improv'd. What then remains, but that

1. We adore the Wiſdom, Power, and Goodneſs of the God of Love and Peace; the great Author of all Union that is truly to be valu'd, who by a very peculiar and ſingular Providence has made this Day of Rejoycing: For 'tis he, who has thus ordained Peace for us; and who alſo has wrought all our Works in us, *Iſa.* 26. 12. 'Tis he, who hath ſo guided and influenced both our public Councils, and the Hearts of private Men: For ſurely not by Might nor by Power, but by the Spirit of God thoſe Mountains, that have long been in the way of this Union, which has ſo often been attempted without Effect, have at laſt become a Plain before our *Zerubbabel*, who has been enabled to bring forth the Head-ſtone thereof with ſhouting, and is now upon the Way to celebrate the Work of God, as we are alſo call'd to do, by crying, *Grace, Grace unto it.* And,

2. It is highly fit, that the great Inſtrument, whom God has made ſo glorious this Day, be Admir'd, Honour'd, Lov'd, and Chearfully Obey'd. He has made our moſt Gracious Queen exceeding glad with his countenance; and She by Her Proclamation and Royal Example is plainly ſaying, *O magnify the Lord with me, and let us exalt his Name together!* That Wonderful and Incomprehenſible Union of the two Natures in Our Bleſſed Redeemer, was celebrated by a Multitude of the Heavenly Hoſt Praiſing God, and ſaying, *Glory to God in the higheſt, on Earth Peace, Good will towards Men:* I am far from making a Compariſon in the preſent Caſe; yet ſomewhat like to this may not unfitly be Sung in Conſort with our excellent Sovereign and her Illuſtrious Train:

Whilſt

Whilſt her Majeſty might Juſtly ſay (tho' upon a far differing Occaſion) Behold, from henceforth all Generations ſhall call me Bleſſed; for he that is mighty has done to me, and indeed by me, great Things, and Holy is his Name: We undoubtedly owe the Bleſſings we have in this Union, and may reap from it, to that unparallel'd Conjunction of God and Man in the Perſon of our Saviour, which ſo tranſported and inſpir'd the Bleſſed Virgin. It is, without Queſtion, from the Father of Lights, and from him, who is the Brightneſs of his Glory (the true Light which lighteth every Man) that our Sovereign has deriv'd ſuch excellent Wiſdom and Underſtanding for the Managing of ſo Weighty an Affair: and what a Strength muſt She have receiv'd from the Almighty, who has had ſuch Power with God and Man, and has prevail'd over Difficulties, that ſeem'd to be inſuperable: What a Power has God honour'd her withall even over Hearts and Spirits, that thoſe of ſo various Tempers and Inclinations, and for ſome time Averſe, ſhould ſo fully center in our preſent Sovereign; who could never have had ſuch an Aſcendant over her Subjects of ſuch differing Sentiments, if ſhe had not firſt obtain'd a mighty Place, and Intereſt in their Affections. How bright the Emanation of Divine Goodneſs in ſuch a Godlike Care of all her People! How Noble and Generous a Concern, not only for our preſent Happineſs, but that of our Poſterity to all ſucceeding Ages in ſo effectual a Method of ſecuring to us the Proteſtant Succeſſion by Law eſtabliſh'd; that if poſſible *Great-Britain* might remain as Peaceable after her Demiſe, as it is Happy in the ineſtimable Bleſſing of her Majeſties Life; May *this* be long rejoyced in, and *that* very late, as it is ſure to be very deeply lamented, when ever ſo heavy a ſtroke muſt fall upon *Great Britain* in the loſs of its Royal Mother, who muſt ever be remember'd with Honour and Renown by a Daughter ſo much fairer than thoſe Victories, with which *Epaminondas* Comforted himſelf, when being mortally wounded he was dying Childleſs.

3. We have the higheſt Reaſon to bleſs God for his Influence and Aſſiſtance to thoſe excellent Perſons of the two Nations, which were then diſtinct, who ſo happily laid the Foundation of our preſent Rejoycing; as alſo to the two grand Councils of this and the Neighbouring Kingdom, who have ſignaliz'd their Wiſdom and Faithfulneſs to all Poſterity in Carrying on the great Deſign and bringing it, with the Conjunction of the Royal Hand, to the Perfection it has this Day obtain'd. So that nothing ſeems to be wanting, if we be not wanting to our ſelves and to the Publick, by not falling in with ſo happy a Conjuncture, or not anſwering and improving

ing it to the great and bleſſed Purpoſes which it is plainly capable of ſerving. And therefore

4. We ſhould endeavour to compleat the Union, by being, both among our ſelves, and with our Brethren of the other part of this ſo Fortunate Iſland, of one Heart and of one Soul: This is what has been earneſtly recommended from the Throne, and is indeed charg'd upon us, not only by the higheſt Authority on Earth, but by that which is yet ſuperiour. That we ſhould love one another is the great Charge of him, who has *ſo loved the World, as to give his only begotten Son, that whoſoever believeth in him ſhould not periſh but have everlaſting Life*, John 3. 16. and it is farther bound upon us by the Death of our Redeemer; for *hereby perceive we the Love of God, becauſe he laid down his Life for us, and we ought* (upon fit Occaſion) *to lay down even our Lives for the Brethren*, 1 Joh. 3. 16. We have not now a divided Intereſt to divide us; and of how great Force ought thoſe important things, in which we are agreed, to be for the Uniting of us; whereas *there is one Body, and one Spirit, even as we are call'd in one Hope of our calling, one Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and thro' all, and in us all*, Epheſ. 4. 4, 5, 6: And ſhould we not *endeavour to keep the Unity of the Spirit in the Bond of Peace*, notwithſtanding the leſſer differences, that may be found amongſt us. *ver.* 3. certainly, *if there be any conſolation in Chriſt, if any comfort of Love, if any fellowſhip of the Spirit, if any Bowels and Mercies, we ought to fulfil the Joy* of our Saviour, and our Sovereign, and of all who are Faithful Servants to him, and Loyal Subjects to her, in being *like minded, having the ſame Love, being of one Accord, of one Mind, doing nothing thro' Strife or vain Glory; but each in lowlineſs of Mind eſteeming other better than themſelves, and looking every Man not on his own things, but alſo on the things of others*, Phil. 2. 1, 2, 3, 4. And indeed the things of others, are in Civil Society ſo much our own, that we may well look on them, as ſuch; and even thoſe of our more diſtant Brethren are by the Union of this Day juſtly to be ſo eſteem'd.

5 Let us all Unite our Prayers, as well as Praiſes, for the Continuance, and Encreaſe of the Divine Favour, and Bleſſing upon the Perſon of our Sovereign, and of him, who is ſo nearly united with her; and on thoſe, who have ſo well approv'd themſelves in the Management of our Publick Affairs; and more particularly may our Illuſtrious General, and other Commanders, with our Forces abroad, and thoſe of our Allies gather, and bring back freſh Palms to adorn the Union of Great-Britain, that ſo the farther Triumphs and Succeſs of Arms may be added to the Bleſſings of Peace and Union at Home;

Home; and that in God's good Time, we may joyfully see the best and most desirable Fruits of War in an Honourable, Safe, and lasting Peace, not only for our selves, and our Confederates, but for our persecuted Brethren abroad; and that Her Majesty's Hand may be as much at Liberty, as Her Royal Heart is inclin'd, to extend the Blessing of Her Auspicious Reign to the farthest Colonies, which may need the Interposure of Her Clemency and Justice. And,

Finally, the Occasion of this joyful Solemnity, and indeed the Text it self, most fitly may and ought to raise our Thoʼts to a far higher and more important Union; *that* betwixt Christ and real Christians, which is of Absolute Necessity, and of Eternal Consequence to us all, which with its blessed Effects will continue, when all the Ties of Natural Relation, and Bands of Civil Society shall be for ever loos'd: but, *neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor things Present, nor things to Come, nor Height, nor Depth, nor any other Creature shall be able to separate from the Love of God, which is in Christ Jesus our Lord.* Happy the Souls, that are so united to their Saviour! How thankful should they be to God, since everlasting Joy and Triumph shall, with them, complete and Crown the short Rejoycings here, which are commonly so far allay'd: And it highly concerns us all to look well to it, that we be indeed secur'd within the compass of that happy Covenant, which is *order'd in all things and sure*: Whatever there is to recommend the present Union, or any other in this World, there is infinitely more to engage us to this. Let us therefore be advis'd and perswaded well to consider the Terms of Union propos'd by God in Christ, in ballancing what may appear less desirable with what there is to answer it: And it must in Reason abundantly satisfie that the Advantages do so far out weigh, as that all the Trouble which can attend our being Christians indeed, yea *the sufferings of this present Time, are not worthy to be compar'd with the Glory which shall be reveal'd* in them who are truly such, *Rom.* 8. 18.

Let us then entirely fall in with the Terms propounded to us, not presuming to offer at any Alteration, where we cannot pretend to make the least Amendment. It was advisedly done by our prudent Legislators, fully and readily to agree with the Articles as they stood, rather than to hazard or delay an Affair of such Importance: How much more should we embrace the Overtures of so much Grace and Condescension from one, who is infinitely above us, whom we so greatly need, whilst he can have no need of us at all. Let the Consent of our Saviour, together with our own, be solemnly laid at the feet of our absolute Sovereign, *the King Immortal and Invisible*, with humble Prayer, and assured Belief, that he

will

will not fail to give it his confirming Approbation; but *will perfect that which concerneth us*, in this respect; and, as *his Mercy endures for ever*, that he *will not forsake the Works of his own hands*, Psal. 138. 8. And now, pursuant to the blessed Agreement, we must carefully see to it, that Christ himself, and those that are his be always welcom'd and well us'd; that we *quench not the Spirit*, *nor despise* the more ordinary Ministerial *Prophesyings*, 1 Thess. 5. 19, 20.; Nor indeed any of those little ones, who belong to Christ, *Mat.* 18. 10.

Again, We should carefully see that the Articles and Ends of our Union with Christ be duly understood, and rightly pursu'd: that we *hold fast the* Scriptural infallible *form of sound Words*; and as a Key thereto, *the Doctrine which is according to Godliness*: And having such uncommon Priviledges, with exceeding great and precious Promises, we must make it our continual Care to *cleanse our selves from all filthiness, both of the Flesh and Spirit, perfecting Holiness in the fear of God.* (2 Cor. 7. 1.) and together with that, *following Peace with all Men* (Heb. 12. 14.); *holding and speaking the truth in Love*, not with a bitter, censorious, persecuting Spirit, that we may grow up into him in all things, which is the Head, even Christ; from whom the whole Body fitly joined and compacted together by that which every Joint supplieth, according to the effectual Working in the Measure of every Part, maketh encrease of the Body to the edyfying of it self in *LOVE*. Eph. 4. 15, 16. In order to these blessed Purposes,

Let us diligently see, *That we forsake not the assembling of our selves together, as the manner of some is*, either in God's House, or at his Table; No not those Assemblies which may be, to us, less usual: Even whilst the Synagogues were attended by Christians, yet they had also their ἐπισυναγωγήν, as the Original Word is in the Text refer'd to, *Heb.* 10. 25. But then,

Finally, Let us take the utmost care, *that our coming together be*, indeed, *for the better, and not for the worse*, we should studiously *keep our foot, when we go to the House of God*; making use of Prayer to open and prepare our Way; taking with us the Word of God for our Guide; and earnestly begging his Holy Spirit to accompany and assist us; that we may maintain a vital Union, and Communion with the God of Ordinances in all our Approaches to him: that the Joys of this Day may be advanc'd and perpetuated, whilst we are reaping the blessed Fruits of our Union with Christ, in the most desirable and unfading Honour, Peace, Safety, Alliance, Intercourse and Supplies, to our present Satisfaction, and with the sure Prospect of what is infinitely greater and better.

FINIS.